From quotes to questions:

Hannah Arendt: “The poets will always be accused of lying. After all, they are the only ones from whom we expect the truth.”

**What truth do you expect from poets? Are there synonyms for “lying” that you’d use to avoid the connotation of deceit yet to capture the distance poets often maintain from what you’d consider concrete, pragmatic concerns?**

Ludwig Wittgenstein: “At the end of reasons comes persuasion.”

**Why do you need persuasion if the reasons are good and the argument rational?**

Caroline Walker Bynum: “Surely our job as teachers is to puzzle, confuse, and amaze. We must rear a new generation of students who will gaze in wonder at texts and artifacts . . . slow to project . . . quick to assume there is a significance, slow to generalize about it. For a flat, generalizing, presentist view of the past . . . makes it boring, whereas amazement yearns toward an understanding, a significance always a little beyond both our theories and our fears. Every view of things that is not wonderful is false.”

**Seriously? Aren’t you here to solve puzzles rather than to be puzzled? What is presentism? Can we avoid it? And, if we’re not trained to generalize from particulars, that is, to come up with statements that make sense of particulars, how can we predict and control what happens? Accurate predictions and comprehensive control--shouldn’t those be aims of higher education? Amazement is extracurricular; isn’t it?**

William Butler Yeats: “The best lack all conviction, while the worst are full of passionate intensity.”

**What might Yeats have meant by “best” and by “worst”? What would those terms have to signify for you to subscribe to the truth packed into this line?**

Thucydides: “Pericles . . . was their leader rather than being led by them [the Athenians], because he did not speak to please them.”

**Shouldn’t we expect leaders to be led by followers’ preferences when, in a democracy--and ancient Athens purportedly was “the cradle of democracy”--leaders are elected to implement what citizens want done?**

Abu Hanifa: “Difference of opinion in the community is a token of divine mercy.”

**Does it follow that consensus is a sign of divine displeasure? Was the eighth-century sage suggesting responsible leaders ought to forbid dissent? Can small communities (classrooms, committees, families) cultivate multiple, rival opinions without jeopardizing community?**

Oliver Wendell Holmes: “Life is painting a picture, not doing a sum.”

**Is Justice Holmes simply saying that quality of life should be more important than the quantities of goods we accumulate? Aren’t the two related? Or is he saying something directly relevant to the education you’re receiving?**

Aurelius Augustine: “Justice having been removed, what are kingdoms but gangs of criminals on a large scale? And what are criminal gangs but miniature kingdoms? A gang is a group of persons under the command of a leader, bound by an agreement or covenant that governs the association in which plunder is divided according to a constitution of sorts. [To illustrate, take the answer given by a captured pirate to Alexander the Great. When great Alexander asked why the pirate terrorized seafarers, the latter boldly replied, suggesting that his purpose and Alexander’s were identical. When I do what I do with a small ship, he said, I’m called a pirate. Because you do the same with a mighty navy, you’re called an emperor.]"
Does the anecdote prove Augustine’s point about government and larceny? If you were Alexander how would you respond to the pirate’s equation?

Martha Nussbaum: “Nations all over the world will soon be producing generations of useful, docile, technically trained machines rather than complete citizens who can think for themselves, criticize tradition, and understand the significance of another person’s sufferings and achievements.”

Nussbaum thinks the humanities could and should serve as an antidote. Do you share her distress? If docile citizens are useful and well-trained, why should we object that somehow they are docile and therefore incomplete citizens? Is it fair to compare them with machines? How important is it for leaders to criticize tradition?

Susan Sontag: “To be sure, nobody who really thinks about history can take politics altogether seriously.”

What could Sontag be thinking about here? Surely, political leadership is one of the most serious considerations put before us. Or is it? Her comment follows a short discussion of Sebastião Salgado’s photographs collected under the title “Migrations: Humanity in Transition.” Google those images, and see if they make “politics” seem “unserious.”

In this section of LDST 101, we’re going to revisit some of these quotes and raise these questions as well as others that you’ll find in the schedule portion of the syllabus in bold print. You’ll want to take special note, because the material above could reappear on exams. But we ask these questions not because the answers lay at the foundation of leadership studies; the asking does. And the conversations generated by our asking ought to problematize some ideas we take for granted, and prompt encounters with the problems and wanna-be problem-solvers we might otherwise have left unexplored.

We’ll start with several classics in the humanities that examine the caliber of leadership in various settings. Along the way, you’ll be asked to formulate opinions about the “dirty hands theory,” and the usefulness of such terms as “charisma,” “populism,” “absolutism,” and “faction.” You’ll also be asked under what circumstances leaders would be well-advised to shock followers or to appease those following them. We’ll consider to what extent and why leaders ought to honor conventions--and when they should cultivate misgivings about conventional wisdom. Then we’ll review and assess the power of imagery and oratory before tackling what I call “applications,” taking what we learned about leadership and applying it to problems your generation currently faces--and for the foreseeable future will face.

If this appeals and the work I’ll ask you to complete, which is detailed in the schedule below, doesn’t frighten you into another section of LDST 101 or into another class . . . welcome !!!

BUT . . . before you decide whether all this might be a good way to spend parts of your semester and strap yourselves into this course, check the next section on . . .

Requirements and Grades

Lively, informed encounters with our questions, obviously, require your lively and informed participation in class discussions. “Require” means that I expect it. I deduct points from the final grades of participants who don’t meet that expectation--who are often absent and/or unfamiliar with assignments. 100 points are available. You’ll sit for 2 mid-term examinations consisting of take home and in-class portions--10/3 (30 points) and 11/13 (40 points). The final examination (30 points) is scheduled by the university.

Students who miss a midterm due to illness (please obtain a physician’s note) or to deaths in the family, and students who miss a midterm to represent the university on the road may take the in-class portion within 2 weeks of the scheduled date. But please check your other courses. If they require co-curricular
or extra-curricular activities that conflict with the exam dates in my class, drop this course. Other classes’ assignments do **not** excuse you from my exams.

The course aims to promote conversation and collaboration. You may submit collaborate essays for the take-home portions of your exams. Up to 5 students may submit a single take-home response.

**Several taboos:** late arrivals, early departures, impromptu mid-class breaks, multi-tasking.

You’ll be responsible for readings on electronic reserve as well as for all (or assigned parts) of books available at the student book store. ER indicates availability of electronic reserve. If you have questions, folks at the library’s front desk will have answers.

**TEXTS -- available at the bookstore**

- **Wendy Brown**, **WALLED STATES, WANING SOVEREIGNTY**
- **William Chafe**, **CIVILITY AND CIVIL RIGHTS**
- **Machiavelli**, **THE PRINCE**
- **Shakespeare**, **CORIOLANUS**
- **More**, **UTOPIA**
- **Robert Penn Warren**, **ALL THE KING’S MEN** (avoid the restored edition)
- **Susan Sontag**, **REGARDING THE PAIN OF OTHERS**
- **Hannah Arendt**, **EICHMANN IN JERUSALEM**

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**SO-- what do we do and when do we do it?**

**8/27** Why we do what we’ll do and when.

**8/29** Read KING’S MEN, chapter 1.

“Judge Irwin has come out for Callahan.” That said, Governor Willie Stark sprints to the judge’s home in chapter one, leaving a photo opportunity at his birthplace to get to Burden’s Landing. Penn Warren stages the confrontation between the two splendidly. Give me your impressions of each.

**9/3** Read KING’S MEN, Chapters 2 and 3; also read Kershaw, “Beerhall Agitator,” pp. 143-49, ER.

Chapter two is an extended flashback. You’ll learn how Willie, after a false start, becomes governor and how he conducts himself in office. Compare his appeal to that of the “beerhall agitator” to whom Kershaw introduces you. Consider alternative definitions of “populism” and “populist.” Which do you prefer? Would you apply the term to Willie? To Hitler? To Hugh Miller? To Donald Trump? Does it take dirt to make the grass grow?

**9/5** Read Ari Adut’s **REIGN OF APPEARANCES**, pp. 1-14 (ER).

Adut thinks “civic dialogue” is a fiction and, as a result, citizens become spectators rather than active participants in the drama of public life. Is Adut correct? Is that a problem?
9/10  Read KING’S MEN, chapters 4 through 7 and read FEDERALST # 10:
https://www.congress.gov/resources/display/content/The+Federalist+Papers#TheFederalistPapers-10

If citizens actively participate with their leaders in determining policy, differences of opinion would likely lead to the development of factions. Does Madison think factions are a danger to democracy? Would he want them suppressed? How, in his opinion, might they be controlled? Arguably, factions play a critical part in KING’S MEN. Would you agree? Why do you think Penn Warren included the chapter about Annabelle Trice and Cass Mastern? Use Yeats’s quote at the front of the syllabus to evaluate the characters and (in?)activity of Willie, Jack Burden, Anne Stanton, and Adam Stanton.

9/12  Read Walzer’s essay, “Dirty Hands” (ER).

How does Walzer think problems related to corruption originate? Do you agree? Would his analysis apply to KING’S MEN? How?

9/17  Read Machiavelli’s PRINCE.

If you had to select only 2 chapters to assign to your class so student colleagues would get a good glimpse of what THE PRINCE was about, which 2 would you select and assign? Why those two?

9/19  Read Thomas More’s UTOPIA, book 1.

Why does Hythloday warn you against consulting leaders who have absolute power? Character Thomas More offers a different opinion? Which of the two do you find more persuasive? What happened at Cardinal Morton’s dinner party? Why is it significant?

9/24  Read any 25 consecutive pages of UTOPIA, book 2. Finish KING’S MEN.

What does UTOPIA’s second book tell you about author Thomas More's appraisal of public service? Snatch Martha Nussbaum’s and Caroline Walker Bynum’s quotes from the front of this syllabus, put them alongside your notes on the UTOPIA assignment, and consider how her remark fits with More’s approaches to Utopia and UTOPIA. Now do the same with what you and Jack Burden learned from/in KING’S MEN. Does any of this make you reappraise Hythloday’s position in the UTOPIA’s first book?

9/26  Read Mills’ POWER ELITE, chapters 14-15 (ER)

Writing in the 1950s, Mills suggested that economic, military, and political elites distanced themselves from people over whom they exerted influence. The elites pursued their self-interest shamelessly, but Mills also pillories the mediocrity and mindlessness of the general public. Is it defensible to say, today, that “people accept the immorality of accomplishment as a going fact”? What does Mills mean by the “higher immorality” and “the conservative mood”? “Increasingly,” Mills says, “literate Americans feel there is something synthetic about [successful leaders]. Their style and the conditions under which they become ‘big’ lend themselves . . . to the suspicion of the build-up.” Yet impromptu, off-the-cuff, comments (tweets) on offer from this country’s current CEO seem to suggest something Mills didn’t anticipate.

10/1  Read H. R. McMaster’s DERELICTION OF DUTY, pp. 1-61, 300-334, and watch FOG OF WAR, tba.

What do Kennedy, Johnson, and McNamara, and McMaster think of political leadership in time of war? After watching FOG, how would you amend, if at all, McMaster’s assessments of McNamara?
10/8  Read Shakespeare’s CORIOLANUS, acts 1-3, and watch the Fiennes film CORIOLANUS
https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2Fr Chimond281800%2Fwatch%3Ftoken%3D5b295acbc4d1ae924c36196f3791c4320e44ecfa249df741a56fcaeb30f12

How does the film differ from the text? Which quote at the front of our course syllabus has the most direct bearing on this assignment?

Mid-term Break

10/17  Read Klarman’s essay on “How Brown Changed Race Relations (ER); read Chafe, CIVILITES AND CIVIL RIGHTS, introduction and chapters 1-4; and watch the film SELMA --
https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2FrChimond281800%2Fwatch%3Ftoken%3D5b7e56af69715c56a21705dc265ea2c0f62404bf4d43d9f4cc4e64db48ad9

Where is the “backlash” in Klarman’s backlash thesis”? Compare the leadership styles, objectives, and methods of Martin Luther King (as portrayed in SELMA) to those of Luther Hodges in CIVILITES? Would you call a movement intent on inciting violent reactions non-violent?

10/22  Read CIVILITIES AND CIVIL RIGHTS, chapters 7-9, Stephen Breyer’s dissent (pp. 1-5, 22-45, and 57-72), and Clarence Thomas’ concurring opinion in the Seattle case, 1-36 (ER)

Thomas agreed with the majority opinion, which struck down integration programs in Seattle and Louisville. A footnote to his opinion claims that “nothing but an interest in classroom aesthetics and a hypersensitivity to elite sensibilities justifies . . . racial balancing programs.” He disagreed with dissenting justices who argued that “benign race-based decisions” were permissible to repair damage done by what Justice Breyer called “stubborn facts of history [that] linger”--to the great disadvantage of African-Americans. Do you agree with Thomas that there are no “benign race-based decisions”? If you were a supreme court justice, would you vote for government remedies to de facto segregation? Or would you concur with Thomas and the majority in the Seattle case that legal remedies should apply only to discrimination, which can be closely connected to laws denying minorities equal protection guaranteed by the fourteenth amendment to the Constitution?

10/24  Watch the films 9500 LIBERTY, https://www.youtube.com/watch?v=aNiGwsZ5dkl, and CRASH,
https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2FrChimond281800%2Fwatch%3Ftoken%3D5a38d7995ef8206a0aa8117aab0fbd50ff2d39977d84c9694db3dc6d69f7440.

10/29  Read Wendy Brown’s WALLED STATES, WANING SOVEREIGNTY, chapters 1-3.
Without walls (concrete walls and more abstract frontiers), would a multi-ethnic society experience debilitating collisions? Has Brown convinced you that walls are symptomatic of waning sovereignty? When do fences make good neighbors?


In multi-ethnic territories and societies, when is assimilation necessary? Desirable? Culturally imperialistic?

11/5 Read Susan Sontag’s REGARDING THE PAIN OF OTHERS

Are posed pictures inauthentic? Google “Dorothea Lange, Migrant Mother,” and tell us whether you saw determination or desperation. Sontag’s discussion of pictures that shock (she wonders whether “shock has term limits”; what do you think?) and pictures that soothe will make more sense if you’ll google a few of the pictures she writes about. Which ones did you consult? What did you think?

11/7 Youtube and watch the speeches by Barak Obama and Al Sharpton, both at the Democratic National convention in 2004. Read Plato’s MENEXENUS (ER).

Use the terms “idealistic,” “realistic,” and “charisma” to assess the speeches by Obama and Sharpton. What lessons about leadership have you learned from Sontag (on imagery) and from the assignments today (on oratory)? Knowing Socrates claims to be repeating a funeral oration composed by Pericles’ foreign-born mistress, Aspasia, you might think the entire dialogue is a put-on. Why? Compare what Socrates’ oration says about Athens to what Huntington, Obama, and Sharpton say about the United States.

11/12 Read Edmundson, “Liberal Education” (ER)

Although some of you may experience the liberal arts as a dungeon-like affair, a set of cells (courses) isolated from “the real world” and packed away from your plans to fit in it, Edmundson suspects, for that reason, students and faculty colleagues alike treat the liberal arts as “lite entertainment.” Could he be right? He also complains that students, faculty colleagues, and administrators enthusiastically shape their conduct and enterprises to fit a business model, in which students become consumers or clients. Sift your experiences at UR and tell us (1) what makes higher education higher? And (2) have we forgotten that education is serious--dare I say--business?

November 14 ------ 2nd Mid-Term Examination

11/19 Prepare for . . .

Turkey
Read Arendt’s EICHMANN IN JERUSALEM, chapters 1-8.

Readers fretfully ponder the book’s subtitle, “The Banality of Evil”; what does it lead you to expect? Find statements in the assignment that would help you launch a discussion of one of the quotes you find at the front of this syllabus. For example, “[A] more . . . decisive flaw in Eichmann’s character was his almost total inability ever to look at anything from the other fellow’s point of view” ---- Nussbaum. Eichmann was a leader deputized by his leader (Führer) to do several jobs. Disobedience is contagious, so are leaders (as deputies) ever justified disobeying their leaders and causing chaos? Relate what you learn about Eichmann to our discussions of nationalism.

Read Arendt’s EICHMANN, chapters 14, 15, and the epilogue.

When things get bad, one option would be to disappear and lead the exodus. Another option: what Arendt calls “inner emigration.” What exactly is that?

Read Walker Connor, ETHNONATIONALISM, pp. 196-209 (ER) and Alex Ross, HITLER VORTEX, pp. 67-73 (ER). Watch the film SWING KIDS.

Yet a third option--added to the two mentioned above--is dramatized in the film. It resembles a sort of resistance, yet resistance movements are difficult to ramp up and sustain. Would you classify the “swing kids” as “resistance”? As a movement? Survey the planet’s present political predicaments to see whether there are now or have been during your adult years reasons to resist and leaders who’ve carried resistance off with some success. The essay on the Hitler “vortex” concludes our discussions of Fascism. Did Ross make a wise choice, using the term “vortex” in the title? What alternatives occur to you? “Syndrome”? “Pandemic”? Given what we’ve discussed about racism in this country and Hitler’s statements about American genocide, can a case be made that the United States was something of a model for the Third Reich? What is ethnonationalism? How does it differ from patriotism? Connor’s article puts significant emphasis on psychology and “the subconscious” motivations for nationalist sentiment. Do you agree? I attach here several paragraphs of a recent essay I wrote for an editor asking whether nationalism could be “liberalized.” Does my interpretation differ from Connor’s? Omitting my final paragraphs, yet including these, I’m challenging you to ascertain whether I see liberalization as a possibility. Tell me what I think; then tell me whether and why you (dis)agree. Machiavelli has a curtain call here. What other theorists or leaders we encountered in class can contribute to the discussion of nationalism?

As for my views:

To say that the sentiments fueling nationalist fervor pass along networks of non-elites is not to deny the significance of pitchmen and princes--or presidents. Hitler’s appeal was (and is) incontestable. Yet, to my mind, pole position belongs to Niccolò Machiavelli, who compiled an assortment of ruthlessly effective leaders, from Darius and Hannibal to Cesare Borgia and Pope Julius II, to awaken his dedicatee, Lorenzo de’ Medici, to the need for an Italian redeemer in the early sixteenth century. Then, strictly speaking, there was no Italy. The Piedmont and peninsula were divided into republics and principalities, the elites of any acting with depraved indifference to the wellbeing of their neighbors. French troops camped in swatches of Lombardy; Aragonese officials ruled Naples, the south, and Sicily. Machiavelli thought foreign occupation humiliating. Packing his Principe with illustrations of self-interest, conflict, and the circumstances and daring that had made for ruthlessly effective leadership, he finished by emphasizing the need for ‘Italian valor’ and ‘Italian resourcefulness’ (virtù italic)---and Lorenzo’s leadership---to stop the flood of others (illuvione esterne) from dividing and conquering all that was left of Rome’s greatness. An assortment of peculiarly Italian traits, Machiavelli tells Lorenzo, would ensure a
victory over the ‘barbarians,’ for there were no better soldiers in Europe than Italians. It was providential that Italy had been overrun and had endured ordeals without leadership (senza capo). God created both the need and the vacancy, both of which beckoned (as Machiavelli had begged) Lorenzo to undertake a ‘sacred’ campaign.¹

Italy in fragments--some ‘owned’ by outsiders--disturbed and spurred Machiavelli, who would have had no brief for an early modern equivalent of the multi-ethnic state. He hoped that Lorenzo de Medici would tidy up the mess that a millennium and more of multi-culturalism made of Italy after Romans’ rule of Western Europe eroded. Challenges facing nationalists centuries later are related to what distressed Machiavelli and are related, of course, to the persistence of self-interest and conflict--a persistence liberals and political moralists call ‘assumption’ while political realists call it ‘fact.’ Yet challenges today are quite different. As I write, global and regional alternatives retain some appeal, even though so many regional associations are failing or feeble. What Tony Judt noticed in 1994 seems to be just as true now as it was then: nationalism, to many, is ‘more realistic than socialism’ and ‘more immediately reassuring than liberalism.’²

Realistic and reassuring, probably, yet Antje Helmerich notices that nationalist parties seem insatiable. Cheerful after an election cycle that rewards them with media recognition and perhaps a modicum of power, nationalists generally grow hungry for more--more privileges or more conformity within their ranks. Their very survival depends on pressing their arguments in multi-ethnic states for decentralization and political autonomy.³ Might satisfaction come when states are brought into line with ethnic boundaries? Arguably, no; for nationalists’ sentiments often morph into imperialist ambitions. And when internal enemies disappear--exiled, exterminated, or sequestered underground--external others will appear and be seen standing between nations and their destinies. But political realists, setting aside the drivel about democratic or even authoritarian utopias, understand that states’ striving for power is irrepressible. This ‘striving’ can be overlooked--as some liberals and moralists demonstrate--but it cannot be overcome.

12/5 Read Randall Jarrel’s “Death of the Ball Turret Gunner”:

From my mother’s sleep I fell into the state,  //  And I hunched in its belly till my wet fur froze.  //  Six miles from earth, loosed from its dream of life,  //  I woke to black flak and the nightmare fighters.  //  When I died they washed me out of the turret with a hose.

And . . .

Read Tennyson’s “Ulysses”

It little profits an idle king,
By this still hearth, among these barren crags,
Match’d with an aged wife, I mete and dole
Unequal laws unto a savage race,

That hoard, and sleep, and feed, and know not me.
I cannot rest from travel; I will drink
Life to the lees: All times I have enjoy’d
Greatly, have suffer’d greatly, both with those
That loved me, and alone, on shore, and when
Thro’ scudding drifts the rainy Hyades
Vext the dim sea: I am become a name;
For always roaming with a hungry heart
Much have I seen and known; cities of men
And manners, climates, councils, governments,
Myself not least, but honour’d of them all;
And drunk delight of battle with my peers,
Far on the ringing plains of windy Troy.
I am a part of all that I have met;
Yet all experience is an arch wherethro’
Gleams that untravel’d world whose margin fades
For ever and forever when I move.
How dull it is to pause, to make an end,
To rust unburnish’d, not to shine in use!
As tho’ to breathe were life! Life piled on life
Were all too little, and of one to me
Little remains: but every hour is saved
From that eternal silence, something more,
A bringer of new things; and vile it were
For some three suns to store and hoard myself,
And this gray spirit yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.

This is my son, mine own Telemachus,
To whom I leave the sceptre and the isle,—
Well-loved of me, discerning to fulfil
This labour, by slow prudence to make mild
A rugged people, and thro’ soft degrees
Subdue them to the useful and the good.
Most blameless is he, centred in the sphere
Of common duties, decent not to fail
In offices of tenderness, and pay
Meet adoration to my household gods,
When I am gone. He works his work, I mine.

There lies the port; the vessel puffs her sail:
There gloom the dark, broad seas. My mariners,
Souls that have toil’d, and wrought, and thought with me—
That ever with a frolic welcome took
The thunder and the sunshine, and opposed
Free hearts, free foreheads—you and I are old;
Old age hath yet his honour and his toil;
Death closes all: but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with Gods.
The lights begin to twinkle from the rocks:
The long day wanes: the slow moon climbs: the deep
Moans round with many voices. Come, my friends,
'T is not too late to seek a newer world.  
Push off, and sitting well in order smite  
The sounding furrows; for my purpose holds  
To sail beyond the sunset, and the baths  
Of all the western stars, until I die.  
It may be that the gulls will wash us down:  
It may be we shall touch the Happy Isles,  
And see the great Achilles, whom we knew.  
Tho' much is taken, much abides, and tho'  
We are not now that strength which in old days  
Moved earth and heaven, that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.

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Instructions on accessing the assigned films. Use Google Chrome for all films except FOG OF WAR, for which, use Firefox.

Coriolanus (in Swank)

https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2Frichmond281800%2Fwatch%3Ftoken%3Da1c49d043b02a33c83ee3ca1ab5f6804f10af7f8e84a8104b2d98e67b38816723

Crash (in Swank)

https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2Frichmond281800%2Fwatch%3Ftoken%3D88bb95134461acf7a1a0494eda41a551d3d41e1946a8065dfc51efe5a47heff8

Selma (in Swank)

https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2Frichmond281800%2Fwatch%3Ftoken%3D5b7e56af69715c56a21705dc265ea2cdf662040bdf4e3d94f4cc4e64db48ad9

Swing Kids (in Swank)

https://login.newman.richmond.edu/login?qurl=https%3A%2F%2Fdigitalcampus.swankmp.net%2Frichmond281800%2Fwatch%3Ftoken%3D5d603659f648e28f1c3f2c01a01b94c129ae270407162992c8f1d29154ba248b

Fog of War (In Alexander St.)


Jepson syllabus insert (slightly revised)
To be successful in this course, a student should expect to devote roughly 14 hours each week, including class time and time spent on course-related activities.

Disability Accommodations
Students with a Disability Accommodation Notice should contact their instructors as early in the semester as possible to discuss arrangements for completing course assignments and exams.
disability.richmond.edu/

Honor System
The Jepson School supports the provisions of the Honor System. The shortened version of the honor pledge is: “I pledge that I have neither received nor given unauthorized assistance during the completion of this work.”
studentdevelopment.richmond.edu/student-handbook/honor/the-honor-code.html

Religious Observance
Students should notify their instructors within the first two weeks of classes if they will need accommodations for religious observance.
registrar.richmond.edu/planning/religiousobs.html

HAVE A GREAT BREAK